



THE LADIES HALL ROOF

NORMAL CLASS 1910

Old Rose and White,
So pure and bright—
The colors of our noble band;
And so to you
We'll e'er be true—
For what is right we bravely stand.

And so we'll fly
Our pennant high,
While in this world we humbly dwell;
And help the meek
And lowly seek,
The anthems of their soul to swell.

Our crescent bright
Sheds forth its light,
A cherished emblem; sign of growing;
The universe
And all the earth,
Are wisely governed by the knowing.

So we select,
As you'd expect,
To be the motto of our band,
A noble token
Outright spoken—
It reads, "For Christ and Fatherland."

From far and wide,
With steady stride,
From dear old Appalachia's hills,—
With their pure air,
And maidens fair,
And ringing, running, rippling, rills,

And wild flowers blooming,
In twilight glooming,
Faints of interest; noted fame;
True sturdy boys,
So full of joys,—
These lads and lassies thither came.

But, unacquainted,
Hearts almost fainting,
When we first in classes met
But soon that ended;
With purpose blended
We sought to gain bright coronets.

Still more united,
We all recited;
Closer still in friendship bound;
And mounting higher
We struck the lyre
Pealing forth one joyous sound.

We'll send this sound
The world around,
In elevating education;
Then in our land
This brainy band
Will raise Kentucky in our Nation.

Oh teachers dear,
We loved to hear,
Your noble thoughts so well expressed,
With cheerful brow
You've shown us how
To teach to others what is best.

We, broken hearted,
Will soon be parted,
But our hearts will leap again,
When we remember
In bleak December
Our dear old class of nineteen ten.

So now good-bye,
Yet do not sigh,
For some other day we'll meet;
To gates afar
We'll cross the bar
And gather at His mercy seat.
—J. Richard Randall.

INTERNATIONAL ARBITRATION

Charles B. Anderson

This is an age of reformation. Every where societies are being organized for the improvement of civilization. The National prohibition society and the temperance movement are waging a ceaseless war against the liquor traffic. Social settlement workers are trying to improve the condition of the slums. Rockefeller has offered thousands to eradicate the white slave curse. Yet among these, no movement is greater and of more importance than international arbitration for the peaceful settlement of disputes between nations.

Although war is the oldest method of settling disputes, it has often proved

costly to the victor as well as the conquered. Not only have nations suffered financially but the loss that each belligerent has sustained in the lives of its citizens has been the great calamity. Mingled with the cheers and trophies of the victors are the tears of the bereaved—the soldiers' dear ones. After the conflict is over the damage done by the invasion has paralyzed the home industries. Large areas have been devastated, and amid all there is the gloom and general depression of civilization. Humanity has broadened now more than ever before. This era of peace has strengthened the world and the nations are beginning to realize the meaning of peace on earth and good will to men. Everywhere this sentiment is echoed and for the maintenance of this great blessing, the world is trying to bring about the settlement of controversies between nations by peaceful arbitration.

When Henry II began his rule in England, it was the custom when the citizens could not agree as to who owned any particular piece of land, they went into court and stated their grievances. In that day, such disputes were determined by contest of arms; and the judge decided the time, place and weapons to be chosen; the victor was legally recognized. Trial by jury was also instituted under the reign of King Henry II. Yes, if the prisoner so desired, he could demand his case be determined by duel. Gradually this barbarous custom was removed. The settlement of disputes by personal encounter was no longer tolerated, the decision of the judge was final. This marked a great era in civilization. As such disputes were first settled by personal encounter then by judicial arbitration, until finally they were determined only by peaceful decisions, so may the question of war ultimately be decided. However it was 700 years until trial by jury became the final medium of settling all disputes. The good which it has accomplished need not here be narrated. The same adverse conditions of slow development and the surmounting of almost irresistible obstacles will no doubt confront and retard the efforts of those who advocate international arbitration. Trace the history of many reforms and the result is the same. Slavery existed for centuries before it was abolished. Education was limited to men until Oberlin opened its doors to women. Suffrage was only the right of a privileged class. So let not the mockers of arbitration sneer at the founders of this movement. Let them not think that an infant may not become a man of iron will and of world renown. It takes 100 years for the century plant to bloom but when it does it shows the beauty of years.

Then as each of us takes upon himself the responsibilities of a citizen, to perform his several duties in such a manner that the common good of all will be enhanced, we should be ever mindful that the perpetuity of our prosperity and happiness depends upon a peaceful relation between us and our sister nations. For in this age there can be no peace that is not honorable; there can be no war that is not dishonorable. Let us recognize the truth and lay a new stone in the grand temple of universal peace whose dome shall be as lofty as the firmament of heaven, as broad and comprehensive as the earth itself.

APPALACHIA

Ora Myrtle Starns.

In the Appalachian Mountains, adjacent to some of the oldest and most populous of our states, lies a little known region, twice as large as New England or as large as the whole of the German Empire. Beginning at the southern boundary of Pennsylvania, it extends in a south-westerly direction thru West Virginia, Maryland, North and South Carolina, Georgia, Alabama, Eastern Tennessee and Eastern Kentucky. This vast region is now recognized as a distinct division of our American Union under the

name of Appalachian America.

No question has provoked more discussion than the ancestry of the mountain people. Some writers claim that their ancestry is reputable; others charge that they are descendants of convicts, who in early days escaped from the prisons of other states and fled to the mountains for refuge. History says the region of Appalachia was settled largely by people from the rural districts of New England. They were an agricultural people, thrifty and industrious.

These people left their comfortable homes and their native society and became pilgrims, seeking homes in a "Wilderness Land" which trusty rifles alone could make secure and the severest toil make habitable. They moved along this wilderness road, a lonely and houseless path, often in great peril, knowing that a wild and cheerless land was before them. Little was known of the great western country and chance was as good as choice in selecting a site, so when Kentucky was reached they began to separate and look for homes, some locating in the mountains, and others continuing their journey to the blue-grass region.

The people of Appalachian America are descendants of creditable English stock with a sprinkling of the best Scotch blood of the Scotch-Irish, German and French Huguenots. The larger part of them can point to honorable revolutionary ancestry. In the early history of a country, particularly where there is special danger, there is need for men of the finest qualities of heart and hand; and the early settlements of Appalachia demanded and received such men as truly did the settlements of our great west.

The nature of the soil and the topography largely determine the habits and customs of the people. Those who dwell in the cities where the facilities for education and social development are good, differ from those who lead a country life; those who dwell in the rich and fertile valleys differ from those who inhabit the higher lands where the soil is poor, the population sparse and the opportunities for improvement are meager. The Highlander, from the lack of opportunity, is less educated than the dweller in the valley, but he is more independent and this independence causes him to think for himself and cultivate the judgment and the skill necessary to carry on his own business successfully.

The internal fire that was kindled in Europeans by the spirit of the Renaissance and the French Revolution which gave them courage, daring and resolution to seize vigorously the opportunities of enlisting in the cause of American colonization is being kindled in the Appalachian Mountains by the development of natural resources. The powers which have for want of opportunity been dormant in the mountain people are adequately rising to meet the requirements of the industrial and educational movement.

When the mountain youth once has an opportunity to develop his latent powers he is not easily surpassed in the classroom or work-shop. It is reasonable to believe that the conditions in the mountains of Appalachia are due to physical environment rather than to heredity. This condition points not to the lack of intellect but lack of opportunity. Too much emphasis can not be placed upon the early training. The old proverb "Bring a child up in the way he should go and when old, he will not depart from it," should be vividly remembered by parents and all others who are interested in the upbuilding of humanity. It is impossible to bring children up in the right way unless they can be given the advantage of good schools.

Notwithstanding the fact that there is not enough money behind the public school to insure the best results, yet the outlook is encouraging. There is a greater demand on the part of the citizens for better schools than has ever been known. The people are awakened to the fact that

education is the hope for the future progress, and they are thinking and acting accordingly.

The time has come when the people are willing to invest their time and money in order that their children may not be denied their inherited right—the opportunity of a good education.

From a study of the history, conditions, and present tendencies of a people their future may well be predicted.

The outlook for education, religion and politics is encouraging. The social conditions are improving rapidly. The mountain youth are beginning to see through the veil which has darkened the past and they behold in the future a new country. All will strive to reach the cherished ambition, and the region of Appalachia will in the future be an illuminating spot on the map of the United States.

SUNDAY SCHOOL

James Madison Baker.

On Sunday morning one hundred years ago, a printer neatly dressed, strolled leisurely down the Main Street of the old English town of Gloucester. The "New Inn" was fronted then as it is today, by a square garden overhung by the carved galleries of the Tavern. There was a moss-clad well in the center about

which were beds of sweet smelling pinks and columbines.

But the calm of that Sunday morning was destroyed by a crowd of street boys who fought over the flower beds, making the day hideous with their raucous voices.

The printer stopped in the midst of the crowd and looked steadily at the boys. Presently he said to himself, "At this rate those boys will soon go utterly to the bad, that must not be there are good possibilities in them. 'Here boys, he said, come with me.' He led them down the street into his own quiet home, planning as he went to keep them there.

"I am going, he said presently, to start a school for you, now and here. It shall be a free school. I will be the teacher." The boys received the news with joy as no other decent place was open to them. The next Sunday his house was crowded with the same class of children.

The idea of a free school on Sunday appealed to every Christian as a most hopeful plan for the rescue of children from wickedness. It spread through the town, through England, France, Germany and Australia. It made its way to the United States, which has enrolled over 13,000,000 students. Now in every country in the world, there are these schools, in which on each Sunday the Bible story is told.

In that staid old city of Gloucester they still show you where Robert Raikes, that long ago morning gathered his class of boys and taught the first Sunday school.

On the 22nd day of last month, the churches in every clime echoed the precepts of the Worlds Sunday School Association, which was holding its sixth convention at Washington, D. C. By the observance of a common form of service. Millions of boys and girls of every nation united in the program with exercises arranged by the executive committee of the great body. Ministers of the gospel in every land preached special sermons ringing with one theme, the value of Sunday school, and the duty of parents and guardians in religious training of the charges in their care.

Pres. Taft in his formal address of welcome to this great army of Christian workers, said, "Sunday school is one of the two or three great instrumentalities for making the world better, more moral and more religious—as the twig is bent so is the tree inclined, and youth is the time to inculcate ideas for results moral and religious. No matter what views are taken of general education, we all agree—Protestant, Catholic, and Jew—that Sunday school education is necessary to secure moral uplift and religious spirit.

There ought to be a tendency to give to the Sunday school characteristics that will appeal to the intellect as well as to the soul; but, since we have become grown-ups and our birthdays are closer together than they used to be, too many of us treat Sunday school as a childhood toy; and speak of it in the same way we would of a rag doll that was once more important than a presidential election. Think of it as you please, but don't forget we have jewels in our homes, the boys and girls, that if well polished, will outshine the diamonds of South Africa and will illuminate earth and heaven with the glory of God. To do this polishing we must attempt to illustrate and apply the teaching of the Holy Scriptures in the Sunday schools.

If the end sought in education is the adaptation of a person to environment, religion being the essential part of environment, shall we not call Sunday school an important factor in education, and be ever at our post in the great army, teaching boys and girls both wicked and good that God loves them, and wants them to beautify his Kingdom and likeness here upon earth.

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